INDIAN MINERAL INDUSTRIES LIMITED

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CALCUTTA 2

a quarterly on Jainology

Jain Journal

JAIN BHAWAN

CALCUTTA

from our readers

It has given me much satisfaction that this memorial number (Schubring Special Number) has been brought out so very nicely

—Dr F R Hamm
Rheinische Friedrich Wilhelms Universitat, Bonn
West Germany

Monumental issue (Mahavir Jayanti Special on Jainism through Space and Time, 1969) It takes the traveller into a time-worn Jaina India that is witness to the time-less Jaina religion Ourselves "It is from the dust that these evidences of stone speak today One need have the eyes to see them, the ears to listen to them and the mind to establish communion with them " Lyrical

—Leona Smith Kremser
Honolulu, Hawaii, U S A

It all looks good

—Robert J Bold
California, U S A

I find the articles in the Journal very useful

T C Burke
Varanaseya Sanskrit University, Varanasi

You have indeed done a great thing by bringing out such an illuminating and important issue (Mahavir Jayanti Special on Jaina Miniature Painting, 1970) at the time of Mahavir Jayanti.

—Dr B H. Sharma
National Museum, New Delhi

You have done a great thing in the field of Jaina Painting

—Muni Yasovijay
Bombay

Your last issue on Mahavir Jayanti (1970) is splendid.

—S K Surana
Japla, Palamau

Your Mahavir Jayanti Special Number, 1970 Congratulation for snch a nice publication

—Dr Jai Singh Niraj
Alwar

Happy to read special articles in Jain Journal From the angle of art and literature Mahavir Jayanti Special Numbers are unique

—Prakash Singhai
Research Scholar, Ancient Indian History
Sagar

He is a *bhikṣu* for this reason that he is not conceited, but modest, and obedient to his *Guru*, that he subdues his senses, is well qualified for his task, and abandons his body, that he sustains all troubles and calamities, that he practises with a pure mind the prescribed conduct, exerts himself well, is steadfast, and eats but a moderate quantity of food which is given to him by others

He is a *nirgrantha* for this reason that he is single, knowing the absolute, awakened, proof against sins, well disciplined , that he possesses the *samitis*, and equanimity, knows the true nature of the Self, is wise, has renounced the causes of sin both objectively and subjectively, does not desire honour, respect, and hospitality, but searches and knows the Law, endeavours to gain liberation, and lives restrained

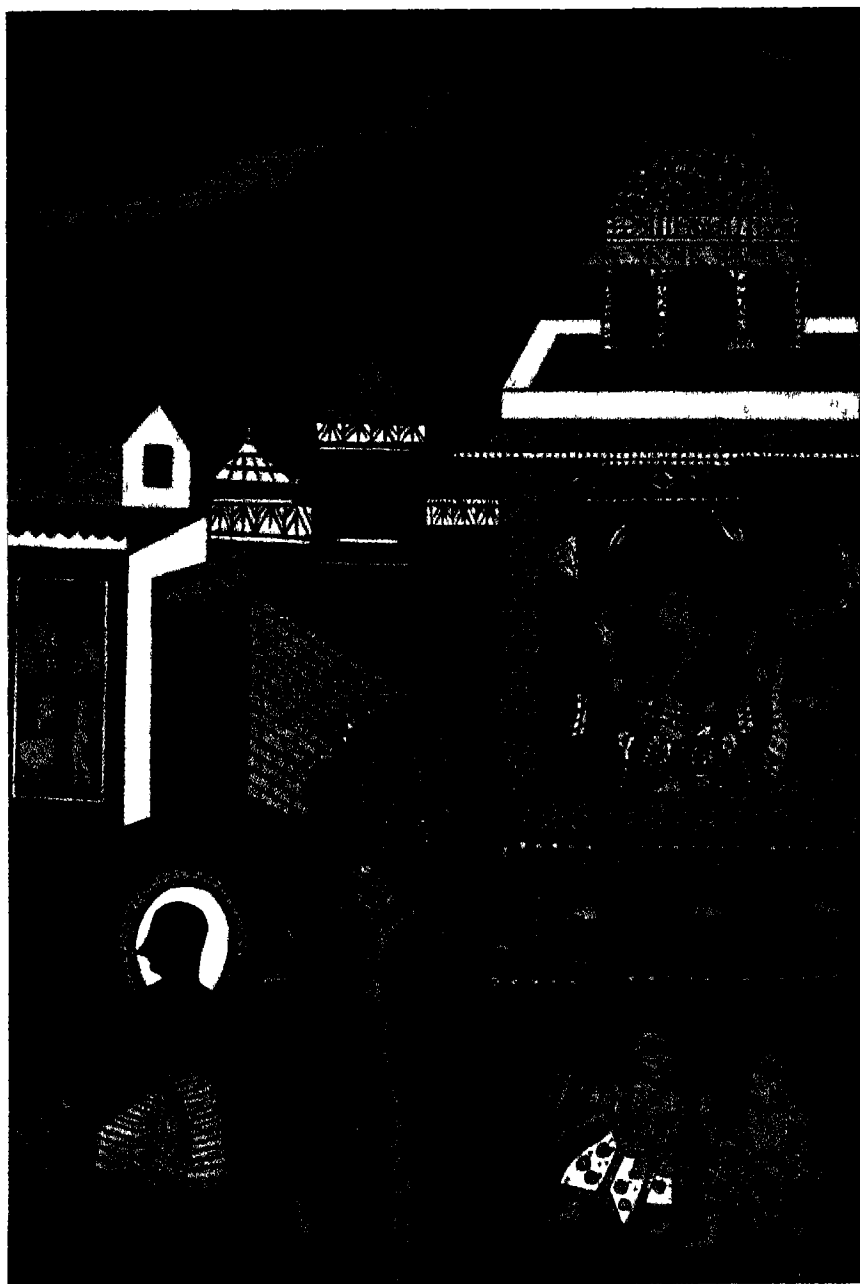
Sūtrakṛtānga, I, 16

SAITH THE DUST

Saith the dust of this Bharatavarsa
I am the dust, from Sauripura and Dvaraka
To the Deccan and spare Girnar

Spitefully tidy, the picture garden
At Sauripura on the underleaf of a creeper
I cradled the first step

Turning-place, the torture pens
By Dvaraka, while the jewels twinkled down
I upheld the decisive step

Meditation, the fiftyfour days suspended
Under the Betasa tree, as better born withdrew
I awaited the nearing step

Saith the Dust

– Ganesh Lalwani

Pure Consciousness, the celestial thrones shook
Above the Betasa, all the same, hear me
I testified to the omniscient step.

Blowing on the wind, of dung and smoke
To the Deccan, around the downward thorns
I gathered in the wandering step

At repose, between a rock and a hard place
Up Mt Girnar, with peace in the Three Worlds
I embraced the last step

Saith I, exalted, I am the dust
By the steps of this Jinendra
Exalted and everlasting

O footsteps of Jina Aristanemi !

Leona Smith Kremser

Late Kasturmal Banthia

The late Kasturmal Banthia, who died of heart failure on July 6, 1969, at the age of 75 was born at Ajmer and had his education at Allahabad and Bombay Having taken his B Com degree from the Sydenham College of Commerce, he served under some business houses at Indore and in 1920 he joined the Birlas In 1928, the Birlas deputed him to serve their firm The East Indian Produce Co Ltd , in London which he did for the next five years Banthia was one of the earliest from Rajasthan to go overseas against social opinion and stay there with his family In the London Indian circle Banthia soon made a mark and was made the vice-president of the Indian Chamber of Commerce there On his return to India in early thirties, he lost his wife and this was a turning point in his career He gave up his job and devoted to reading and writing which he had been doing these long years He had a good collection of books which he made over to the Sri Jinadatta Suri Mandal, Ajmer

Banthia had a passion for writing, but much of it has been through the medium of Hindi He wrote several books first on commercial subjects later on Jainism He contributed many articles in current journals but his preference was for translations Himself a prolific writer, he translated many important books on Jainism from Gujarati and English into Hindi Unfortunately, only a few of these are available in print, the largest portion of his labour still remains in manuscripts and unless printed soon by the enthusiasm of some religious organisation, trust or publishing firm, will be consumed up by the great consumer Kala (Time) Banthia had great admiration for this journal and when in 1969 its special issue was devoted to 'Jainism through Space and Time', he expressed a keenness to translate it in Hindi himself, would his health so permit His was really a personality to be loved and admired and his exit leaves a gap which may be difficult to fill up

We give below a list of works translated by the Late Kasturmal Banthia As already said, these are unpublished yet, unless indicated and it will be a real appreciation and lasting memorial to him if something could be done to put them in print

1 *The Life of Hemacandrācārya* by G Buhler (published in Choukhamba Series, Varanasi)
2 *Studies in Jaina Art* by U P Shah
3 *Jainism in Bihar* by P C Raychoudhury
4 *Jainism in North India* by C J. Shah
5 Exhaustive Introduction to Harisena's *Vṛhat Kathākoṣa* by A N Upadhye
6 'Political Condition of Magadha at the time of *Nirvāna* of Buddha and Mahavira' by H Jacobi (Jacobi's article was published in *Bhāratiya Vidyā*, Vol III, No 1)
7 *Jain Sāhitya-no Samkṣipt Itihās* by Mohanlal Dalichand Desai
8 *Bhagawān Mahāvir* by Jayaviksu
9 *Mahāmātya Vastupāl-no Vidyāmandal* by Bhogilal Sandesara (published by Jain Sanskriti Samsodhak Mandal, Varanasi)
10 *Vair-no Vipāk* by Sushil (published by Jinadatta Suri Seva Sangh, Bombay) (*Vair-no Vipak* is based on Acarya Haribhadra Suri's *Samarāiccakahāsāra*)
11 *Jāge Tavi Saverā* (published by Sasta Sahitya Mandal, New Delhi)
12 *Pāp Punya aur Samyam* (based on *Antakṛtdaśā*, *Anuttaropapātikadaśā* and *Vipāka Sūtra*)
13 *Rāyapaseniya Sūtra* by Pandit Bechardas Doshi
14 *Mahāvir-nā Daś Upāśako* by Pandit Bechardas Doshi
15 *Vivecan* of Siddhasena's *Sanmatiprakarana* by Pandit Sukhlal Sanghvi and Bechardas Doshi
16 Hemacandracarya's *Yogaśāstra* by Gopaldas Jivabhai Patel
17 *Chāyānuvād* of *Uttarādhyayana Sūtra* by Gopaldas Parekh
18 *Upamiti Bhāva Prapañca Kathā* of Siddharsi.
19 *Jain Dṛṣtie Brahmacarya Vicār* by Pandit Sukhlal Sanghvi and Bechardas Doshi
20 Stories from Haribhadra Suri

On Meditations For Kevala

P C DAS GUPTA

Since supreme knowledge is the aim of yearning souls from unknown antiquity even before the dawn of historical era the human civilisation has ever been inspired by the ideals of eternal beauty and fundamental laws of the all-pervading The image of the essential truth and grace gave an indefinable value to the knowledge imparted in quest in spite of material progress Though urban ideology of culture or rural economy flounced by community life and trade across distant lands enhanced attainments in co-ordination gradually elaborating the concepts of polity individuals sometime yearned to attain in the past a standard of knowledge illuminating the living and the inanimate in a sense of fulfilment preconditioned by final purity transcendental in acceptance and revelation When in the perspective of the Bronze Age and related cultures kings, priests, poets and philosophers essayed to determine the truth of creation and the phenomena of the world and space apart from surveying new landscapes of beauty somewhere attempts were perhaps made to acquire knowledge to the fulfilment of final quest identifying as it appears the self with its everlasting light In such a context Jainism has its significance not only for its speculation through sublime enquiry conditioned by *syādvāda*, the system of probability, but also for its close analogy with some of the Post-Vedic ideals having as it is evident an unascertainable context along the way of Time Inheriting the wealth of thoughts offered by the *Tirthankaras* from Risabhanatha in succession to Mahavira Jainism recognised the ultimate realisation by *kevala*, the 'perfect knowledge' attained among others by the principles of *saptabhangi* ('seven forms') and the understanding of the nature of *pudgala* aside the aspects *jiva* and *ajiva*, the latter including the forms and the formless As it has been explained

"The whole universe is traced to the everlasting uncreated, independent categories of *jiva* and *ajiva*, the conscious and the unconscious Animate beings are composed of soul and body The souls are distinct from matter and are eternal Non-consciousness (*ajiva*) are divided into two main classes, those without form (*arūpa*) such as *dharma* (principle of motion), *adharma* (principle of rest), space, and time, and those with form (*rūpa*) such as *pudgala* or matter The Jainas believe in the atomic structure of the universe"[1]

[1] *A Source Book in Indian Philosophy*, p 251

Since the *Tirthankaras* like Risabha, Ajitanatha and Aristanemi belong to a remote past being mentioned in the *Yajur Veda*[2] it is obviously interesting to recall the life and time of Neminatha, the twenty-second *Jina* who was a cousin brother of Krisna and Baladeva Besides, there are indications that the cult of the *Jina* faithfully aligned with the succession of *Tirthankaras* Among other instances an affinity between a male torso from Harappa and a polished torso of a *Tirthankara* evidently standing in *kāyotsarga* pose from Lohanipur in Bihar has appeared significant particularly in revealing the antiquity of the relevant system of meditation and acceptance of life and objects in accordance to the supreme knowledge of self or the gift of *kevala* Aside this kind of affinity whose final explanations may come after further discoveries there is little doubt about the prolonged continuity of the tradition of Jaina thoughts like the unaccountable source of the distant cult of the earlier Buddhas One has to believe that like Buddha Konakamana adored by Priyadarsi Asoka Parsvanatha was also a historical figure whose realisation illuminated the self in the everlasting light of knowledge Beckoned by this ideology to recognise the self and, thereby the truth and reality of everything the adherents of Mahariva left a tradition whose origin goes back to the dawn of civilisation As a study of iconography and traits of legends and philosophy especially laying stress on the liberation of self and on *ahimsā* will obviously reveal analogy with different systems of Hindu and Buddhist thoughts it is edifying to follow the annals of early *Tirthankaras* narrating the growth of a tradition within the geographical boundaries of India in cultural perspective Here it will be interesting to recall that it was on the Mount Parsvanatha in eastern India where

[2] *Ibid*, p. 250

most of the *Tirthankaras* before Mahavira attained their *nirvāna*, the liberation of soul Among other instances Risabhanatha attained *nirvāna* on Mount Kailasa, the twelfth *Tirthankara* Vasupujya was born in Campapuri and attained *nirvāna* in the same place, and Neminatha the twentysecond *Tirthankara* attained his similar emancipation on Mount Girnar Since in the annals of the *Tirthankaras* the Mount Parsvanatha is eminently sanctified like the Kailasa it is tempting to associate the origin of Jainism, one of the earliest religions of the world which stressed on knowledge and *ahimsā* amidst the highlands of Chotonagpur besides other regions covering holy terrains Actually, the age of early *Tirthankaras* will to an extent correspond to the age of the protohistoric civilisation of Bengal and Bihar which flourished as far back as the 2nd millennium B C Further studies and investigations may throw a new light on the genesis of the religion *vis-a-vis* the phases of chalcolithic civilisation in the Indian sub-continent which had often contact with foreign lands This tradition of thoughts as it appears, emanated in an age of great antiquity being a moralising force of immense spiritual value which not only emphasised on ethics but also on the inner and external manifestation of knowledge The organised system of Jainism envisaged the truth of *kevala* to be enshrined in self which will not bring one to the Paradise beyond mortality but to the supreme realisation of things under the purest light of perception This perfect state conditioned by realisation, is believed can only reveal the entirety of soul and its relation with the *pudgala* in its limitless aspect Even accepting the iconic and aniconic cults ranging from those of divinities to the worship or veneration to trees and symbols Jainism ever aimed at this ultimate knowledge beyond reality and atoms While an unaccountable feeling has been conveyed by the ideals of sculpture envisaging either the height of dedication for liberation as reflected by the colossus of Gomatesvara or the fascinating lines and modulations of goddesses replete with feminine grace and members of dancing troupes as carved on marble at Dilwara on Mount Abu the ideology proclaimed the majesty of self and its perception beyond bondage

References

1 *A Source Book in Indian Philosophy* edited by Sarvapalli Radhakrishnan and Charles A Moore, Princeton University Press, 1957

2 P Thomas, *Epics, Myths and Legends of India*

3 Umakant P Shah, *Studies in Jaina Art,* Varanasi, 1955

PAUMACARIU

(*from Vol IV No 2*)

SVAYAMBHUDEVA

AYODHYA KANDA

Birth and marriage of Rama

sunu akkhami rahuvamsu pahānau
dasarahu atthi aujjhhe ranau
tāsu putta hosanti dhurandhara
vāsueva valaeva dhanuddhara
tehi hanevau rakkhu māharane
janava narāhiva tanayahe kārane

Such was the prediction 'In the Raghu dynasty, there will be a king named Dasaratha at Ayodhya His two sons Vasudeva and Valadeva will be great experts in archery In a great battle they will kill Raksas on account of the daughter of king Janaka'

On learning this Vibhisana decided to kill both Dasaratha and Janaka so that the cause of future danger to Ravana s life would be wiped out Narada warned both Dasaratha and Janaka of Vibhisana's design They both left their respective palaces, substituting statues for themselves The unsuspecting Vidyadharas removed the heads of the statues Dasaratha and Janaka in their ramblings attended the *svayamvara* of Kaikayi, the daughter of the prince of Kautukamangala Kaikayi chose Dasaratha as her husband This enraged the other suitors who challenged Dasaratha and there was fighting in which Kaikayi rendered exceptional services to her husband It was for this Dasaratha promised her two boons She reserved them for some future use

Four sons were born to king Dasaratha, Rama by Aparajita, Laksmana by Sumitra, Bharata by Kaikayi and Satrughna by Suprabha

rāmacandu aparajjivahe
somitti sumittihe ekku janu
bharahu dhurandharu kekkaihe
suppahahe puttu punu sattuhanu

To Janaka of Mithila was born a son, Bhamandala, and a daughter Sita The son was abducted by a revengeful god and abandoned He was found by the Vidyadhara king Candragati who brought him up as his son

Now Mithila was in danger because of an attack by a barbarian people Rama and Laksmana were invited to Mithila to fight against the invaders Naturally Janaka was grateful for their services He desired to offer Rama his daughter Sita in marriage

But trouble was created by eternal trouble-monger Narada One day he frightened Sita by his sudden appearance in her palace and so was thrown out by her attendants Smarting under this insult, he showed Sita s portrait to Bhamandala who at once felt attracted to her To save his life Candragati had to lay a trap for bringing Janaka to him But Janaka would not agree, since Sita was already betrothed Atlast a compromise was arrived at according to which Janaka would give Sita to one who would be able to string two divine bows Vajravarta and Samudravarta Accordingly the bows were removed to Mithila and a *svayamvara* was held As destiny would have it Rama and Laksmana could only string the bows Sita was therefore married to Rama The other three brothers were also married on the same occasion

Frustrated Bhamandala decided to abduct Sita forcibly He reached Vidagdhapura with his army and remembered his past birth as a rular of that place He also got the vision of his real character as the kidnapped brother of Sita

Remorseful he came to Ayodhya and was introduced to Rama and others by monk Satyabhuti

Rama, Laksmana and Sita go into exile

Once Dasaratha took to task the old chamberlain in his harem for negligence The latter put forth disability due to old age This filled Dasaratha's mind with thoughts of ephemeral nature of worldly pleasures So he decided to crown Rama in his place and renounce the world

Now learning that Dasaratha was to crown Rama the next day, Kaikayi became jealous and asked the king to give the throne to her own son Bharata and thus to honour his promise to give her the boons It was indeed very hard but there was no way out either Kaikayi was

adamant Rama readily agreed to hand over the kingdom to Bharata To allay any apprehension in the mind of Dasaratha about a probable discord among the brothers, Rama accepted a voluntary exile to the forest But Bharata was unwilling to accept the reins of the state He was persuaded by his father who in any case was bent upon becoming a recluse Rama himself placed the crown on his brother's head

Dasaratha was remorseful whem Rama and Laksmana took his leave to depart, but Aparajita's grief knew no bound when she heard of this new development Pacifying her they moved forth Sita also joined them Laksmana offered his services to capture Bharata and conquer the throne but Rama dissuaded him by saying that they should honour father's word and spend sixteen years in the forest Praying at a shrine they took the way to the forest At daybreak, they were joined by the entire royal army which was eager to accompany them Rama persuaded the army to return Then they reached the bank of the formidable river Gambhira and crossed it

With the departure of Rama, Laksmana and Sita faded the glory of Ayodhya The universal feeling was that their own kith and kin had departed Laksmana's absence was particularly felt

As his worldly duties were done, Dasaratha went to a *Jina* shrine and courted the life of austerity and restraint

Bharata was now the most unhappy person on earth He was crowned by Rama against his wish But when he heard of Rama's exile, he fell from his throne On recovery he consoled Aparajita and promised to bring back Rama and Laksmana Bharata overtook Rama after six days He made a pressing request to Rama to return but Rama would not agree, since that would be dishonouring his father's pledge Thus failing to persuade Rama, Bharata took the vow to abdicate the throne when Rama would return and came back to Ayodhya

Rama, Laksmana and Sita moved further on They reached Tapasavana where lived all sorts of ascetics Then they passed through the forest settlements of hunters and herdsmen They were now not very far from Citrakuta When they reached the borders of the city of Dasapura, Laksmana caught sight of some one who had his head broken and who was flying in panic He was caught and produced before Rama

The refugee thus narrated the episode Vajrakarna, the king of Dasapura, is a vassal of the king Simhodara Vajrakarna is under

a vow not to bow his head before any one except a *Jina* This has enraged the Superlord and hence the deadly war He is escaping from the field with injuries The fellow was rewarded and let off

Rama, Laksmana and Sita entered Dasapura They were duly received by the king who arranged a stately dinner in their honour They were now allies of Vajrakarna So Laksmana told Simhodara to come to a peaceful settlement with Vajrakarna and equally share his kingdom with him This enraged Simhodara and in the encounter that followed Simhodara was defeated and taken a captive The kingdom was divided between Vajrakarna and Simhodara Laksmana agreed to marry three hundred girls offered by Vajrakarna and Simhodara when he would return after fixing up a suitable abode for Rama

Then they reached the city of Kuvara It was spring and the Nature was full of splendour Kalyanamala, the king of Kuvara, was indeed a princess in the guise of a man When they arrived Kalyanamala was out to enjoy spring sports Enamoured at the beauty of Laksmana she offered to share the royal seat with him and narrated the woe of the kingdom Actually Valikhilya her father was the king of this city but as he was kidnapped by Rudrabhuti the king of Vindhyas she was protecting the kingdom and looking after the affairs of the state disguised as a man Laksmana promised to take revenge on the king of the Vindhyas The party was duly entertained They spent the night there and left at the early hours of the morn leaving behind a note for Kalyanamala At this she was greatly disappointed

They proceeded towards Vindhyas and crossed the Narmada It was a striking coincidence that king Rudrabhuti too had come there on a hunting expedition When he saw Sita, he ordered his men to snatch her away Before they could attack Laksmana stringed his bow and produced such a tremendous sound that they all fled When the king came to know that the strangers were Baladeva and Vasudeva he at once fell at their feet Valikhilya too was released

Resuming their journey further they crossed the river Tapi and arrived at Arunagrama Because of long journey, Sita had become sorely thirsty and so they entered into the house of a brahmin named Kapila and drank water While they were resting a while, the brahmin came back and seeing unknown people in his house he lost his temper Laksmana too got enraged Apprehending a breach of peace Rama left the place at once and entered into a deep forest where they stopped under a banyan tree

Now when they were there, it was about to rain very heavily On seeing this, a *yakṣa*, Putana by name, erected a city named Ramapuri by the strength of his magic power and dedicated it to Rama so that he along with his consort and brother would not be harrassed by the downpour He also presented Rama jewels and ornaments

When Rama, Sita and Laksmana were living in the magic city, news reached the brahmin Kapila that the king of the new city fulfilled the wishes of anyone who bowed before a *Jina* So Kapila became a Jaina covert and came before the king But when he saw Laksmana there, he fled in panic He was soon caught and brought before Rama Rama fulfilled his heart's desire and bestowed enormous riches on him

Now, Rama and his party reached Jivantanagara Mahidhara was the ruling monarch here He had a daughter Vanamala by name She was already betrothed to some prince Meanwhile Bharata had sent a request to king Mahidhara to give his daughter to Laksmana when the latter arrived in his city This had indeed created a difficult situation Meanwhile, the princess had heard about Laksmana and she was keen to marry him and none else But since that was not going to be, one day she secretly left the palace and was about to hang herself from a tree The chance arrival of Laksmana, however, saved her Laksmana brought his new acquisition to Rama While they were thus talking, the guards who were let loose in search of the princess encountered her there in the company of strangers and surrounded them Presently the king too arrived with his army ready for fight When the king came to know who the strangers were, he was highly pleased and offered his daughter to Laksmana

Meanwhile a war was under preparation between Bharata and king Anantavirya of Nandavarta Bharata had demanded the submission of the latter as his feudatory which he had refused Since king Mahidhara was feudatory under the king Anantavirya, the latter had sent a request to him to join on his side in the war

Rama planned to capture Anantavirya by stratagem With Laksmana and eight others he dressed himself like a court panegyrist (*cārana-gāvana-vesu-karebi*) and went to the court of king Anantavirya to give a performance of dance and music In the course of the performance they began to sing in praise of king Bharata This enraged Anantavirya who took out his sword But Rama gave him no time to strike He jumped upon him and captured him At the request of the queens Rama released him but demanded that he must submit to Bharata

This was too great a humiliation The king preferred to renounce the world and be a recluse Bharata appeared on the spot and bowed before the new recluse Rama and his party then returned to Jivanta-nagara

The party now came to Godavari and reached the city of Ksemanjali where reigned king Aridamana He had a daughter named Jitapadma Many suitors had come to seek her hand but failing to pass the test they all had lost their lives A ghastly heap of their bones could be seen outside the city Laksmana offered himself as a suitor and expressed his readiness to pass the test This he successfully did Five *śaktis* were hurled by king Aridamana which Laksmana easily caught and then he offered to hurl a counter-*śakti* Apprehending the outcome the princess intervened The episode happily ended in Laksmana getting the princess as his wife

The party proceeded farther south Crossing a hill they reached the city of Vamsasthala which was now in turmoil The king and his subjects were all fleeing For the city had been attacked by a horde of demons because of which there were roars, cyclones, showers and quake-shocks The only quiet people were the monks who bore all tortures and remained steadfast in their meditation Rama and Laksmana dispersed the demons and thus saved the monks Immediately, thereafter these attained *kevalajñāna* Indra descended to celebrate the occasion and gave sermon on the fruits of religious life

bhanai purandaru aho aho loyaho
jai sankiya jara-marana-bioyaho
jai nivvinnā cau-gai gamanaho
to ki na dhukkaho jinavara-bhavaanaho
puttu kalattu jāba mane cintaho
jinavara-vimvu tāva ki no cintaho

To be Continued

An Introduction To Jaina Logicians and Their Logic

PUSHPA BOTHRA

Jaina logic began from Siddhasena, who was the first great logician among the Jainas But to some extent logical discussions are also to be found in the Agamic literature like *Bhagavatī Sūtra*, *Sthānānga*, *Samavāyānga* and *Anuyoga* and some works on logic had been written between the Agamic age and the time of Siddhasena The chief logicians of this period were Acarya Kundakunda and Umasvati

Kundakunda is supposed to belong to the first or second century A D He was the first amongst the Jainas to discuss the Agamic themes in a logical manner He not only expounded them on the basis of the *Āgamas* but also discussed the problems in the light of contemporary thoughts Though Kundakunda did not discuss the problems of *pramāna*, yet his epistemology was influenced by the concept of *pramāna* He explained *pratyakṣa* and *parokṣa* on the basis of the *Āgamas* He pointed out that sense-knowledge could not be regarded as *pratyakṣa* , it was *paroksa* *Pratyaksa* was that knowledge which arose in the self directly without the help of the sense organs He was also the first to have discussed the problem of knowledge He raised the question, whether knowledge was self-revealing or object-revealing (*svaprakāśa* or *paraprakāśa*) and established that knowledge was both self-revealing and object-revealing, just as a lamp revealed itself as well as the object Later on, all the Jaina scholars accepted this view of knowledge Kundakunda explained the *anekāntavāda* of the *Āgamas* in a systematic and clear way Although he mentioned only the two *nayas* *niścaya* and *vyavahāra*, yet he tried to solve all difficult philosophical problems with the help of these two The main works of Kundakunda are *Pañcāstikāya, Pravacanasāra, Samayasāra, Niyamasāra, Aṣṭapāhuda, Daśabhakti, Sadāgamatikā*, etc

Umasvati was the first amongst the Jainas to use the Sanskrit language Before him Jaina literature was written in Prakrit *Tattvārtha Sūtra* is Umasvati's main work The subject-matter of *Tattvārtha Sūtra* is based on the *Āgamas* but it is written in a systematic way There is wide discussion on the nature, qualities and types of *dravya* (substance) Though there is not much discussion on *prameya*, *pramāna* and *naya*, yet Umasvati to some extent did define these concepts The five types of knowledge of the *Āgamas* are according to him *pramāna* He also classified *pramāna* into *pratyakṣa* and *parokṣa* *Pratyakṣa* meant for him the immediate knowledge which arose in the self directly without the help of the sense organs and *parokṣa* was defined as knowledge derived from the sense organs He also described *naya* in a different way from that of the *Āgamas* It may be said that though Jaina logic was not fully developed at the time of Kundakunda and Umasvati yet their writings exercised great influence on the development of Jaina logic

After Kundakunda and Umasvati the period of Jaina logic began As mentioned before, Siddhasena was the first great logician We cannot also forget the name of Samantabhadra in this connection (5th-6th century A D) Samantabhadra and Siddhasena may be called the founders of Jaina logic *Aptamimāṁsā* is the main work of Samantabhadra in which he introduced a new style to discuss the philosophical problems on the basis of *anekāntavāda* He also gave a definition of *pramāna* in his *Svayambhu Stotra*, which may be viewed as the first logical type of definition of *pramāna* amongst the Jainas (*svaparava-bhāsakam yatha pramānam bhuvi buddhilakṣanam*)

Siddhasena belonged to the seventh century A D The main works of Siddhasena are *Sanmatitarka* and *Nyāyāvatara* *Sanmatitarka* is written in Prakrit in which he discussed the *nayas* in a comprehensive manner on the basis of *anekāntavāda* *Nyāyāvatāra* has been called the foundation-stone of Jaina logic In this work, he defined the *pramana* not only on the basis of the Agamic view but also according to his own independent thought and criticism of contemporary ideas on this matter He classified *pratyakṣa* into two types, the sensuous and the non-sensuous , and *parokṣa* was also classified into two types *anumāna* and *āgama* This classification was influenced by the classification given by other schools of philosophy Siddhasena was also the first Jaina logician who defined the four logical terms *pramāna*, *pramātā*, *prameya* and *pramiti*

Samantabhadra and Siddhasena have done some preliminary work in the field of Jaina logic but in the meantime logic in other schools

of philosophy had been developed more fully There were great Buddhist logicians like Dignaga and Dharmakirti But amongst the Jainas there was no work comparable to *Pramānasamuccaya* and *Nayabindu*

Akalanka filled in this gap about the eighth century A D He was the first to expound the Agamic theory of *pramāna* in a pure logical way According to the Jaina *Āgamas*, *pramāna* is of two types *pratyaksa* and *paroksa* *Pratyaksa* is the knowledge which arises immediately in the self without the help of sense organs '*Aksa*' means the self and knowledge derived from the self directly is called *pratyakṣa* *Paroksa* is the knowledge which is not direct to the self but is derived with the help of the sense organs *Pratyaksa* is of three types, *avadhi*, *manahparyāya* and *kevala* *Paroksa* is of two types, *mati* and *sruta* While all the systems of Indian philosophy accept as *pratyaksa* all sensuous knowledge derived from the sense organs, according to the Jaina *Āgamas*, sensuous knowledge is not *pratyaksa* Akalanka was faced with the problem, whether to accept the Agamic view of *pratyakṣa* or the contemporary theories of it At first he defined *pratyakṣa* simply as clear knowledge (*viśadam pratyaksam*) then he classified it into two types, the *samvyavahārika pratyaksa* and *mukhya pratyakṣa* Knowledge derived from the sense organs was called *samvyavahārika pratyaksa* and knowledge which arises directly in the self was called *mukhya pratyaksa* Akalanka not only classified *pratyakṣa*, he also gave logical definitions of each kind of *pratyaksa* And on the basis of his definition of *pratyaksa* he examined and criticised the definitions of *pratyakṣa* given by the other systems Knowledge which was not *viśada* was *paroksa* or indirect, according to him He classified *paroksa* into the following types *smrti*, *pratyabhijñā*, *tarka*, *anumāna* and *āgama*, all these being indirect knowledge

Akalanka also explained the object (*visaya*) and the result (*phala*) of *pramāna* in a comprehensive and logical manner He examined and discussed all logical problems and established some new facts in the field of logic *Laghiastraya*, *Nyāyaviniścaya*, *Pramānasangraha* and *Siddhiviniscaya* were his great works He wrote commentaries on the *Tattvārtha Sūtra* of Umasvati and *Aptamimānsā* of Samantabhadra which are *known* as *Tattvārthavārtika* and *Aṣṭaśati* respectively

Vidyananda was a great commentator on Akalanka His commentary on Akalanka's *Aṣṭaśati*, known as *Aṣtasahasrī*, is a valuable work in philosophy Vidyananda studied thoroughly all systems of philosophy He was specially a great scholar of *Mimānsā* school of

Kumarila He wrote *Tattvārthaslokavārtika*, (a commentary) on Umasvati's *Tattvārtha Sutra* In his own work *Pramānaparikṣā*, he examined all the different views of *pramāna* In *Āptaparikṣā* he rejected Kumarila's views and established the Jaina view regarding the possibility of omniscient being Vidyananda is supposed to belong to the 9th century A D

Manikyanandi's *Parikṣāmukha* was the first *sūtra grantha* in logic amongst the Jainas It cotained the following six chapters *pramāṇa*, *pratyakṣa*, *parokṣa viṣaya*, *phala*, and *tadābhāsa* In this the author discussed the logical problems in *sūtra* style He examined other systems and by rejecting them established the Jaina views on logical grounds

Prabhacandra was a follower of Manikyanandi His commentary on Manikyanandi's *Parikṣāmukha* is famous by the name of *Prameyakamalamārtanda* *Nyāyakumudacandra* is also a large commentary on Akalanka's *Laghīyastrava* Prabhacandra was a great logician and acquired an important place in the whole of Indian logic and philosophy In both the above commentaries he discussed the innumerable problems of logic and philosophy and by rejecting them he established the Jaina views Prabhacandra belonged to the 13th century

Abhayadeva Suri was also a great commentator He was the author of a commentary on Samantabhadra's *Sanmatitarka*, in which he discussed the theories of different schools of philosophy

Syādvādaratnakara is a large commentary on *Pramānanayatattvālokalankāra* Both these works were written by Vadideva Suri These were written in the style of *Prameyakamalamārtanda* and *Nyayakumudacandra*, and the subject matter also was the same as that of those books But there are also some discussions on *naya* and *vāda* which are not to be found in the *Prameyakamalamārtanda* and *Nyāyakumudacandra* Vadideva Suri also discussed and criticised the theories of the other systems He belonged to the 12th century A D

Vadiraja was also a great commentator He wrote a big commentary on Akalanka's *Nyāyaviniścaya* by the name of *Nyāyavinscayavivaraṇa* There are three *prastāvas* in it namely, *pratyakṣa*, *anumāna* and *pravacana* He explained Akalanka's views very thoroughly

Pramanamimānsā of Hemacandra (12th Century A D) has its own importance in Jaina logic He also wrote on Prakrit grammar and

on various other subjects Hemacandra was a great scholar of philosophy, logic, grammar and literature His philosophy and logic were influenced by Akalanka Though his work was based on the previous Jaina literature yet in many places he established his own views

Yasovijaya of the 18th century was the last great Jaina logician He studied *navvanyāya* and gave a new style to the Jaina logic His main works are on *naya* and *anekāntavāda* These are *Nayapradipa, Nayarahasya Nayopadeśa, Jainatarkabhāṣā* and *Jñānabindu*

There are some other Jaina logicians of different times They were Mallavadi, Sumati, Kumarasena, Kumaranandi, Anantavirya I, Anantavirya II and Anantakirti They have their own important place in the development of Jaina logic

Nihnavas

(Doubts in Jaina Texts)

BASISTHA NARAYAN SINHA

The word *nihnavas*, which is a combination of the root *hnu* with a prefix *ni* and suffix *ap* may stand for concealment (*gopana*), denial (*asvikrti*), disbelief (*avisvāsa*), doubt (*sandeha*), etc In Jaina texts, the word has mostly been used to signify a doubt raised by a disciple or a follower against some aspect of an original tenet as established by his leader or teacher[1] and only very sparingly it has been used to singify the doubter himself[2] In the former sense, we find seven kinds of *ninhavas* mentioned in the *Sthānānga Sūtra* as follows *bahurata jīvapradeśika, avyaktadrsti, samuccheda, dvikriyā, trairāsika* and *abaddhika*

1 *Bahurata*—This doubt was raised fourteen years after Mahavira's enlightenment by one of his disciples, Jamali, who found that almost nothing could be done in a moment and that most things needed more than a moment to be completed So one should not say that it has been done or completed till it was really so The thing which is in the process of being done, is not actually done till the process has received its final touch On this basis Jamali refuted the philosophical principles propounded by Lord Mahavira, viz that a thing in the process of being done should be considered as already done This confusion has been discussed at length in the *Bhagavati Sutra*[3] and in the end it has been conceded that the theory propounded by Mahavira is based on the *niscaya naya* while the doubt raised by Jamali stands on the *vyavahāra naya* As per *niscaya naya*, a thing is considered to be actually finished as soon as it is planned, decided and taken on hand though not yet brought to its completion while *vyavahāra naya* does not consider a thing to be completed till it is really finished

2 *Jivapradesika*—*Jivapradeśika* is the doubt raised by Tisyagupta, one of the disciples of Acarya Vasu 16 years after Mahavira s enlightenment As Tisyagupta declared, only the last portion or element of the body should be named as *jiva* because it completed the whole body which was the dwelling place of a *jiva* According to the original theory, all parts of a body had the same importance because in the absence of any of them, the body remained incomplete Acarya Vasu tried his best to

[1] Dr Hiralal Jain, *Bharatiya Samskrti-me Jain Dharam-ka Yogdan*, p 30
[2] Bhairudan Sethia, *Bol samgraha*, Part II, p 342, *Bol* 561
[3] *Bhagavati Sutra*, *Sataka* 1 *Uddesaka* 1, *Sutra* 7

satisfy his pupil by clarifying the original theory but all in vain As a result, Tisyagupta was boycotted by his fellow disciples and he organised a new group With his new followers he visited different places and once in the course of his wanderings, he happened to meet a *śārvaka* (house-holder) who invited him to have his lunch with him But at the time of taking meal, the *śrāvaka* offered him only a little of the things prepared and he cited his (Tisyagupta's) own theory when the latter inquired about this peculiar mode of offering food to a guest Then he reasoned that the last portion or a particular portion of a body could not be the *jiva* in the same manner as a little quantity of food could not be the whole meal This reasoning removed the doubt raised by Tisyagupta and he returned to his previous teacher

3 *Avyaktadrsti*—The third *nihnava* known as *avyaktadṛṣṭi* was put forth by Asadharacarya 214 years after Mahavira's *nirvāna* Once after instructing his pupils and other Jaina ascetics Asadharacarya (a deity in the guise of a Jaina *muni*) apologized

'O *Munis*, excuse me for the fault I have committed by accepting your prayers and services offered to me, because I am an unrestrained deity and you are the restrained ascetics '

This created a problem for the Jaina *munis*—how to differentiate between a restrained person and an unrestrained one , and they gave up all respect and sumbissiveness to the elders They began to doubt all personalities They even lost their confidence in the *sāstras* They began to doubt the purity of food offered by house-holders because they were unable to answer to the question—how to know that a particular meal was pure or impure In this way the whole atmosphere became vitiated with doubts At last the news reached the king Balabhadra who ordered that all the doubters should be killed Then to save themselves the *munis* said,

'Oh King, we are *munis* and *munis* should not be killed '

The king replied, 'How do you know that you are *munis* ? How am I to believe your words as you have affirmed the theory of disbelief and doubt ?'

This compelled them to give up their doubts This also compelled them to believe in the *śāstras*, because they could not prove themselves to be *munis* without reference to the *śāstras* So this theory of doubt was discarded

4 *Samuccheda*—Asvamitra, the disciple of *Kaundinya*, while going through the chapter entitled *Naipunika* of the *Pūrva Anupravāda*, 220 years after Mahavira's liberation, became convinced of the theory of momentariness Nothing exists for more than a moment His teacher tried to make him understand that his thesis was not in conformity with the Jaina theory But he did not pay respect to his teacher's words He organised his own followers and then they began to roam from place to place On their way they were badly beaten by some house-holders when they were discovered as non-conformists Asvamitra tried to save himself and his men by saying 'Do not beat us, we are monks and you are house-holders' The house-holders replied 'You are not monks, because those who had accepted monkhood are now no more, they passed away after a moment You are imposters' This wiped out their confusion and they returned to their teacher Everything is permanent so far as its substance is concerned and momentary so far as its modes are concerned

5 *Dvikriyā*—Once a monk named Aryaganga was crossing a river, in order to meet his teacher At that time the scorching rays of the sun gave him a feeling of heat, while the cold water of that river supplied coldness to his feet From this he concluded One can experience two types of sensations at a time It is contradictory to Mahavira's teaching Only one sensation can be experienced at a time Aryaganga now began to preach his own theory on contradictions to replace the original one While he was delivering his lecture at Rajagriha, people shouted him down and threatened to kill him if he stuck to his quaint view This awakened some reasoning in him and he reverted to the original theory Two kinds of sensations are experienced not simultaneously but alternately but due to subtleness of time and instability of mind it seems that these are experienced at a time But really that is not so

6 *Trairāśika*—This doubt was raised 544 years after Mahavira's enlightenment by Rohagupta, the pupil of Srigupta, who was residing in Bhutagriha, far from the town named Antarangika Rohagupta while residing with a Bauddha *biksu* (*paribrājaka*) accepted the existence of three *rāśis*—*jiva*, *ajiva* and *nirjiva* as against the original two *rāśis*—*jīva* and *ajīva* as preached by Mahavira Srigupta tried to convince Rohagupta as to the correctness of Mahavira's preaching but to no avail At last the king Balasin asked Rohagupta to present an example of *nirjiva* but he failed to do Thus defeated he had to accept the two *rāśis*—*jiva* and *ajiva*— as preached by Mahavira

7 *Abaddhika*—This doubt was raised by Gostamahila when Duravalika Puspamitra, a disciple of Aryaraksita, was delivering a lec-

ture on the eighth *Pūrva* named *Karmapravāda* According to Gostamahila, a *jiva*, when it is supposed to be related with the *karmas*, as fire with iron or as water with milk, cannot separate itself from them and consequently it cannot attain liberation So, according to him, a better simile would be that of a snake,—as a snake is related with its slough, so *jiva* is related with its *karma* A snake casts off its slough and becomes free , similarly a *jiva* can be free by casting off its *karma*

Moreover, Gostamahila also refuted the theory of *pratyākhyāna* and declared that *pratyākhyāna* should never be practised under the limitation of a certain period His teacher tried to convince him by quoting from the texts that a *jiva* is related with the *karmas* as milk is with water or iron with fire and *pratyākhyāna* must be practised under the limitation of certain period but Gostamahila never agreed and as a result of his opposition he became isolated and died of a broken heart, even without practising *ālocanā* and *pratikramana*

Besides the above seven *nihnavas*, one more *nihnava* has been added by the Commentaries on the *Āvaśyaka Sūtra*, entitled *Haribhadrīyāvasyaka* and *Viśeṣāvasyaka*, which has been called *Votika* It is as follows

8 *Votika*—This doubt was raised by Sivabhuti According to him, one cannot obtain liberation till he is not free from all sorts of attachment (*parigraha*) One, who wants to get rid of the worldly bondage, should leave even his clothings because these are also the cause of *parigraha* A monk must be *acela*, i e , without any sort of dress , otherwise he cannot achieve his goal This theory makes no provision for women's liberation It is held by the Svetambaras That the Digambaras whose creed is not dissimilar must have appeared at a later period as the followers of the *votika nihnava*

Two Unique Inscribed Jaina Sculptures

SUDHIN DE

The present paper describes two inscribed Jaina images[1], one of stone (*circa* 11th century A D) found at Pakbira in Purulia district and the other of bronze (*circa* 16th century A D) found at Sagardighi in Murshidabad district Both these images are on display at the State Archaeological Gallery, West Bengal

The stone image is that of the sixteenth *Tirthankara*, Santinatha, standing in *kāyotsarga* (self-giving) *mudrā* on a double-petalled lotus, placed on a *saptaratha* pedestal bordered by two bands in relief The central projection of the pedestal bears the *lāñchana* mark, an antelope The pedestal is embellished by two lions, carved out at the two extremes, the whole body of these two animal figures covering the projected and recessed part of the pedestal Among the miniature figures from the left to the right, a goat-headed male figure is identified as Naigamesin, who as a guardian deity of children referred in the Jaina and Brahmanical mythology is said to have a position of significance Besides four sitting female figures in *añjali mudrā* are represented, three of them in a profile and the fourth one facing the front At the bottom of the

[1] The decipherment and translation of the inscriptions are by Dr S C Mukherjee, Superintendent, Directorate of Archaeology, West Bengal

pedestal, at the left is a *kalasa* and at the right a Saiva emblem or a phallus representation—a most interesting feature to note

The top portion of the central projection of the pedestal bears an inscription which reads as follows

Sri śrāva rja (rga) pu(pa?) nya singhena rdattam (dattam) cakre
(This image has been dedicated by Sri Punya Singha, the *Srāvaka*[2])

The portion from the bottom of the pedestal upto the knee of the principal deity is in tact but the rest of the sculpture is broken Squatting elephants are fashioned verically on the side Of the *navagrahas*, (nine planets) only the last one viz , Ketu is visible in the sculpture

Though more than half of this sculputre is thus badly damaged still it attracts our attention for what still remains of its fine workmanship It is corroded much but that has not totally erased its sauve form and pulsating rhythm and its life-like presentation

The bronze image is that of the twelfth *Tirthankara*, Vasupujya, sitting in a *dhyāna mudrā* on a lotus seat supported by two lions placed on the front projection of *triratha* pedestal The central projection of the pedestal shows a buffalo, the *Tirthankara's lāñchana* and at the two extreme corners there are two seated figures *Srivatsa* symbol is on the chest of the idol The whole image is so designed that the *Jina* is seen sitting within a shrine surmounted by a *caityavrksa* supported by two elephants at the extremes A *makara-torana* comes in slight relief and four figures of *Tirthankaras* two of whom are seated in a *dhyāna mudrā* and the other two standing in *kāyotsarga* accompanied by two court-bearers Two *Jina* figures seated each on a single petalled lotus are placed at both ends of the second storey which is supported by four ogee arches The stele is semi-circular in form with a beaded border The halo is also in the form of a semi-circle and is designed in lotus with seven extended petals

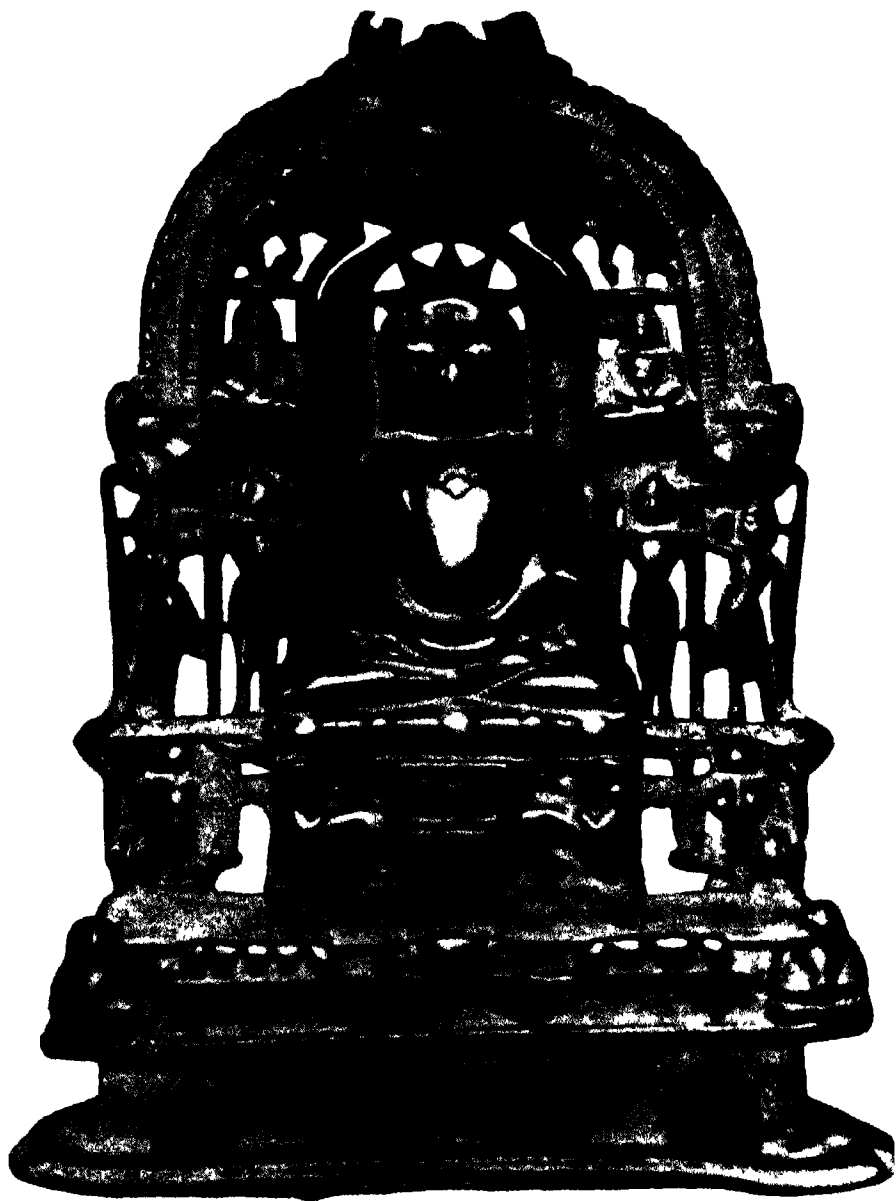
[2] The word *srava rja (rga)* denotes a tribal people who still live in considerable numbers in the western districts of Bengal They are known as Srak or Sarak The word Srak or Sravaka must have originated from the Sanskrit word *sravaka* meaning a house-holder following the path of the *Jinas* An analogous title widely in use is 'Saraogi' In 1891, Risley published a book entitled *Tribes and Castes of Bengal*, wherein he referred to the Sraks or Saraks. Although their ancestors were full Jainas, these people, who are for all practical purposes Hindus now, worshipping Hindu deities still prefix their invocation by the incantation '*ahimsa paramo dharma*', are vegetarians in food habits and believe and practise non-violence.

On the backside of the stele is the inscription which gives the date and the donor's name

samvat 1558 varṣa māgha sudi 12 garau okesa jñātiya bhāradā ṣuta mehābhāryā padamāi śreyase bhanasalipatākena śri vāsu-pujyabimbam kāritam pratiṣthitam kharataragacche śri jina hamsa sūribhih

(On Thursday, the twelfth day of the bright half of Magha in 1558 samvat (1500-01 A D) Padamai, the wife of Meha, who was the son of Bharada of the Okesa clan, made the image of Sri Vasupujya for the well-being of Bhanasalipataka (Bhanasalipataka?) and had it installed by Sri Jinahamsa Suri and others of the Kharatara Gaccha)

Though much corroded, it is a unique specimen of mediaeval bronze as found in Bengal and delineates the finer treatment in details in a balanced expression Even the spiritual aspect does never fail in a self-controlled static disposition expressed in *dhyāna mudrā*

By Courtesy of the Directorate of Archaeology, West Bengal

TIRTHANKARA VASUPUJYA

Sagardighi, Murshidabad *Circa* 16th Century A D

Courtesy Directorate of Archaeology, W B

THE MISERY

—its what, why and how—

(from Vol IV No 2)

PRADYUMNA KUMAR JAIN

On The Salvation (Mokṣa)

The What

To be free from the shackles of *karma* is salvation[58] It is the perfection of soul in itself, a self-restored state of the real, an autodynamic actuality of the essential nature of the soul There is no more inertia attached with it It is the supreme state ornamented with the dirtlessness, bodylessness, un-approachability by senses, perfections, purity, supreme greatness, supreme accomplishment, supreme benefaction, ineffability, *siddha*-hood, etc , etc[59] In, short, it is devoid of six types of defects (*doṣa*)[60]

Psychologically speaking salvation is the end of spiritual development, which is the supreme state of experience , while logically, it is the complete deduction of the self-consciousness from the premises of self-transcendence (major) and particular categories of the mind (minor) It is a practical conclusion assimilating the essence and negating the modes of both the premises Thus essentially it is something very real, whereas beyond the mental categories it is a complete nihil exposing nothing It is, therefore, something and nothing both together

Since the term *moksa* is relative, for it is whole of itself *qua* nothing of what has been annihilated before Hence from the viewpoint of its own self it is an ocean of infinitude subsuming in itself the infinity of knowledge, intuition, bliss and power, and what not From the viewpoint of the 'other' it is a symbol of the total blankness, total non-existence and totally nothing, for the identity of the soul with the 'other' has shattered away and the *karman* has vanished In the state of the

[58] G S (*Jiva Kanda*), 62 to 65
[59] A Kh to 290, p 410
[60] M Pd , 6

karman the self is conceptualized in material terms So with the cessation of *karman* material terms do also cease, and the reality of the self goes far beyond Therefore, in the fourth fold of *syādvāda* it is indescribable [61]

The Why

The cause of salvation is twofold From the real point of view the soul itself is the cause of its own salvation,[62] whereas from practical point of view the check (*samvara*) and the annihilation (*nirjarā*) of *karmas* are the cause [63] Realistically, every real is unfolding itself perpetually and is actualizing its perfection, which is already resting within itself potentially In as-much as such a self-actualization increases, the veiling agency, to the same extent, decreases This increment and decreasement are concurrent In reality, each of the factors though increases and decreases respectively and independently,—as it is the nature of every real in absolute sense —yet practically, keeping in view the relative function of mundane life the elevation of self-actualization is vested in the detachment of the soul from the 'other [64] It is therefore, that from different angles of vision, the salvation or *nirvāna* is eternal, which is never caused by anything else It bases all while itself is based upon by none Through it every thing is known, and it is known by none By virtue of it every category is existent, and it is existent of its own accord It is the ultimate cause of the whole mundane creation While on the other side the salvation is one of the categories, and is a bye-product of constant spiritual discipline It causes none, but is caused by other categories Its existence is a mere hypothesis on the strength of the real existence of suffering and other categories In this way, non-absolutely the reality of salvation may be viewed from different angles of vision

By viewing it through various relativities it should not be contended that the salvation is a hotch-potch bundle of relative tit-bits, but is a system comprising *identity-in-difference* There is the identity of substance and the varieties of modes, which are, in reality, one and non-separable Here identity of the substance consists in the perpetual being of qualities expressing themselves through self-generated modes Thus existentially, qualities and modes are identical and form dynamic existence of the substance So the substance is an integral unity of

[61] S S, 6
[62] Ibid, 83, A Kh K Kavya, 191
[63] S s, 30, T S, 10-2
[64] A Kh K Kavya, 136

modal varieties,[65] and there is no question of its being hotch-potch in any way

The How

Now the question is as to how does the process of salvation start ? Kunda Kunda emphatically replies, that it is effected through reason (*prajñā*)[66] Reason is the most native attribute of the soul, which is divinely begotten to the human being through the automatic *nirjarā* of knowledge and intuition-obscuring *karmas* (*jñānāvaranīya* and *darsanavaranīya*) It is through it, that one clearly judges and perceives the natural perspective of the real, and thence through right conduct the salvation results[67]

The salvation is, therefore, a state of soul's purest conduct accompanied by the perfect knowledge and intuition, bliss and power It is the attainment of *paramātman* through the mediacy of *antarātman* renouncing the totality of inconsistent *dehātman*[68] These are the three poises of spiritual progression, through which the self-realization augments The *dehātman* is the mode of self-experiencing self on the sensual level while the *antarātman* on the mental level and the *paramātman* on the level of spirit[69] The first level is *material-spiritual*, for it pertains to the gross body and neural-experiences and animal passions subjugating the reason (*prajñā*) far underneath In the second level the process is reversed as *spiritual-material*, for here the reason comes over the sensuality of self-experience But in the last resort when the reason succeeds fully, the whole of the self-experiencingness turns to be *spiritual-spiritual* It is the last stage of the spiritual progress of *siddha*-hood, which is a final death from the side of sensual and mental levels It is the gradual progression from the region of diversity towards the unity of the self, thus realizing the purest thought-activities of the being This purest state of the soul is termed in Jaina philosophy as complete annihilative knowledge (*kṣāyika-jñāna*) relatively, and perfect knowledge (*kevala-jñāna*) absolutely Both of the above terms refer to the same position, but differ in their respective contexts The former refers to the context of the *karmas*, that have fully been annihilated so far In this way, from the angle of *karman* the *jñāna* reaches the point of infinity, while *karman* itself on zero, and an equation is derived as $\frac{\infty}{0}$ But

[65] Panc., 2-220
[66] Ssr., 294
[67] Ibid., 290
[68] M Pd., 7, S S., 4
[69] S s., 5

taking in view the standpoint of the self itself even the reference of zero goes astray, and the self becomes all in all, independent and pure It enjoys then the bliss of *kevala-jñāna*

Here the *kevala-jñāna* should not be taken as total unfoldment of *jñāna* attribute only leaving other ones aside It rather symbolizes the unfoldment of all the other attributes But the *jñāna* assumes the prominance, for the reasons, that it is conceptual and shaped (*sākāra*),[70] while other attributes are non-conceptual and unshaped (*nirākāra*) All the non-conceptual attributes can be grasped only through conceptualization i e *jñāna* Without *jñāna* no attribute can be described and understood Therefore, wherever the understanding of any attribute occurs *jñāna*-attribute comes in light, for understanding as such is the function of *jñana* Hence to know the perfection of soul otherwise, the perfection of *jñāna* is but necessary , or in other words the *kevala-jñāna* is the fore-most condition of the perfected soul It is because of this, that the *kevala-jnāna* implies *kevala-darsana*, *ananta-sukha* and *ananta-virya* Its denotation is much wider

This liberated state is, however reached at the thirteenth and fourteenth stages of spiritual progression (*gunasthānas*) The *kevala-jñāna* at the thirteenth stage is another name of the embodied-god (*jivanmukta*), when all the obscuring *karmas* get annihilated and only some sort of hurt-less *karmas* prevail due to which some desire-less movements—internal and external, take place [71] This is the stage when the soul attains *Tirthankara*-hood—though not necessarily—and sets the wheel of religion roll on It is in other words, called as spiritual salvation (*bhāva moksa*) After this, at the fourteenth stage these all foreign though formal activities cease and the soul attains material salvation (*dravya moksa*) also, leaving this mundane world for the highest abode of the universe [72]

At this stage the fullest integration of the universal and the particular of divine descent and individual ascent takes place, and the *kevala-jñāna* represents the integral whole of spiritual awake It is the point

[70] Raja Mall explains the word *akara* as concrete conceptualization (*artha-vikalpa*), for *artha* means the concrete things—self or non-self, and *vikalpa* a mode of *upayoga* Thus *akara* means *jnana* (2-391) Certain mode or form of *jnana* always accompanies with the other *nirakara* attributes of the soul , just as, the *sraddhana* attribute though points out to the *nirakara darsana*, yet in itself it is a mode of *jnana* (2-386,387) *Jnana* has, therefore, a superior position in the orbit of soul

[71] Nsr , 171 to 174

[72] Ibid , 175

where two infinities conjoin universal-*qua*-non-conceptual *darśana* on one side and particular-*qua*-conceptual *jñāna* on the other[73] The unity in this concept of *kevala-jñāna* has its unique position It is not something to be generated from the diversity, but is the most fundamental, substantial in its own self On one side of it there is the unity of transcendence and, on the other, the diversity of immanence Transcendence and immanence are, therefore, well-integrated We find such an expression of the *kevala-jñāna* very near to the Super-Mind of Sri Aurobindo The Super-Mind according to Sri Aurobindo, is one of the poises of a self-same reality that resembles the mind, on one hand, and the pure consciousness on the other It inherits the character of both the poises yet stands unique in an original form "But in Super-Mind", says Sri Aurobindo, "all being is consciousness, all consciousness is of being, and the idea, a pregnant vibration of consciousness, is equally a vibration of being a pregnant of itself , it is an initial coming out, in creative self-knowledge, of that which lay concentrated in uncreative self-awareness "[74] The triple character of *Saccidānanda* is distinguishably apparent in it, yet it is inseparably one in the vastness of pure consciousness Thus the Super-Mind consists in oneness and manyness both "For the Super-Mind is vast , it starts from unity, not division, it is primarily comprehensive differentiation is only its secondary act "[75] This is the Super-Mind, the truth-consciousness, the real idea, which knows itself and all that it becomes [76]

Taking these aspects of the Super-Mind in view it can very well be compared with the idea of *kevala-jñāna* For its reconciliation of unity and division resembles the one-ness of intuition and knowledge of *kevala-jñāna* Both adhere to the one-ness and the unity of the subsstance Division in both the views is a secondary though quite a real aspect Moreover, both agree on the point of evolution of the consciousness, with a slight difference on the mode of the process of evolution The Super-Mind and the *kevala-jñāna* are the highest evolute in their respective views, which agree in their general character Both have the clear vision of the substance and the modes

Both the Jaina and Sri Aurobindo profess the deliverance of the soul from the bondage of matter Spirit and matter are logically opposite principles In order to pursue the one it is necessary to get rid of the other Hence to leave the prison of matter is a necessity for the

[73] Ibid , 159
[74] c f L D , p 153
[75] c f Ibid , 155
[76] c f Ibid , 152

self-realization of the spirit Here a very minute difference occurs between the Jaina and the Vedantic view of Sri Aurobindo The Jaina advocates the clear-cut duality of the spirit and the matter Whereas Sri Aurobindo advocates non-duality essentially, though accepting duality in the form of two poles of evolution practically Evolution, according to the Jaina view, takes place in the sphere of spirit through one's own efforts, with the simultaneous destruction of the opposite principle of the matter The state of the *kevala-jñāna* appears as a result of winning over the matter completely According to Sri Aurobindo, material elements are not annihilated from the region of the spirit, but they are spiritualized and transformed into the sphere of *Saccidananda* The Jaina disagrees with such type of explanation, holding the view, if the matter and the spirit are the opposite realities, one can never be the other A thing consists in the is-ness of itself-*qua*-no-ness of the 'other' Its beingness for a realist, denotes a clear distinction from the other If both are held at-all to be one existentially, it is only at the cost of realism Then the Aurobindian criticism of Sankara is futile, for his position is not much different from that of Sankara If still he sticks to the position of a realist, the Jaina position is un-alterable However, such a theoretical and academic difference has a little significance on the face of the practical aspect of self-realization The main point which is admissible to both is the evolution in the character of spirit

Now, the Jaina is critical of the Samkhya as well as the Advaita-Vedanta, who advocate the reality of salvation attainable by means of the *jñāna* only He adds to it the process of right conduct fully pregnant with the power of will for the sake of attaining salvation [77] Right knowledge without right conduct supported by the actual will-power is a well-manured land without plough Here Sri Aurobindo seems joining hands with the Jaina, when the former lays much stress on the concomitance of the knowledge with the power These are the two steps of dynamic consciousness as says Sri Aurobindo " if it were in its nature and vision in knowledge and not at-all dynamic power of knowledge, we would hope to attain by its contacts a beautific state of mental illumination, but not a greater light and power for the works of the world But since the consciousness is creatrix of the world, it must not be only state of knowledge, but power of knowledge, and not only a will to light and vision, but a will to power and works "[78] Thus knowledge cannot be comprehended with its entire connotation, until and unless it is associated with the active force of consciousness

[77] A Kh to 290 to 292
[78] c f L D, p 145

Illumination is always friendly with the force Thus consciousness here bifurcates into knowledge and will Both are its constituents The term *Saccidānanda*, in this way, connotes the existence by *sat*, the consciousness by *cit*, in which the knowledge, the intuition and the force are subsumed, and the bliss by *ānanda* This connotation of the term fully corroborates with the Jaina quarternary of infinite potentialities (*ananta catuṣṭaya*) of the *kevala-jñāna* i e infinite knowledge, intuition, power, which are absorbed in the wide connotation of the term consciousness (cit) used by Sri Aurobindo in the term *Saccidānanda*, and infinite bliss, that has been included equally in both the expressions These four infinite potentialities characterize the being of *kevala-jñāna* as a concrete reality [79] Thence the reality of *kevala-jñāna* implies the concrete existence (*satta*), which corroborates with the first constituent of *Saccidānanda*, i e *Sat* We, nevertheless, find that the *Saccidānanda* descended at the level of Super-Mind, as conceived by Sri Aurobindo is a term fully identical with the *kevala-jñāna* of Jainism

Now comparing the concept of *kevala-jñāna* with that of the *nirvāna* of Buddhism we find a little difference between the two The *nirvāṇa* according to Buddhism consists in the total extinction of pain caused by passions, aversions, etc , denying every sort of mental category herein ' Whatever, your reverence ! is the extinction of passions, of aversions, of confusion, this is called *nirvāṇa* " (*Samyukta Nikāya*, IV, 251, Horner's trans)[80] Thus Buddhism emphasizes upon the reality of metaphysical unity in *nirvāṇa* duly separated from the body Again in the words of the Buddha, "A released person, released from what is called body, is profound, immeasurable, hard to fathom and like the great ocean " (*Early Buddhist Scriptures*, p 196) [81] In this way the Buddha solved the problem of pain by describing the non-description of the real in the state of *nirvāṇa* through negative predications of the intellect On account of this negativity of expression a charge of being a nihilist has been brought against the Buddha, for which he retorts, " some ascetics and Brahmins accuse me wrongly baselessly, falsely and groundlessly, saying that ascetic Gotama is a nihilist, and preaches the annihilation, destruction and non-existence of an existent being That is what *I am not* and *I do not affirm Both previously and now I preach pain and the cessation of pain.*" (*Majjhima Nikāya*, 1-135 Thomas' trans)[82] It clearly shows the nature of *nirvāṇa*,

[79] Nsr , 176
[80] S B S , p 61
[81] Ibid , p 70
[82] Ibid , 71, 72

that it is something beyond description and every condition whatsoever Its nature is non-nature, and its non-nature is its nature , it is through this affirmation that all points of attachment are abandoned, and pain ceases to be [83]

The mode of expression that is preferred by the Buddha, to describe the nature of *nirvāna* is made from absolute point of view (*niścaya naya*) From this point of view, the Jaina also speaks, "Know the self as devoid of word, taste, colour, smell, form and un-approachable by senses, (but), consciousness, which is indescribable "[84] Also describing the nature of *nirvāna* he says, "Where there is neither pain, nor annoyance, nor any obstruction, nor death, nor birth, there only is *nirvāna* "[85] "Where there are neither senses, nor is there any calamity, nor delusion, nor astonishment, nor sleep, nor desire, nor hunger , there only is *nirvāna* "[86] "Where there are neither any *karma*, nor *quasi-karmas*, nor is there any anxiety, nor painful or wicked concentration, nor righteous or pure concentration, there only is *nirvāna* "[87] In this way shedding off all the types of foreign elements the knower retires into its ownself making its ownself in the knower, the known and the knowledge simultaneously Hence from intellectual point of view it is a total nihil (*śunya*) Yet this nihil is not the total ejection of one's own being, but is the elimination of the otherness and intellectualization of the being "*Bodhi* is insight into the true nature of phenomena (*dharma*) '[88] Through this insight into the unity of the Real the Buddha described the real nature of the Real, and accepted the universality of the unity negatively The Jaina supplemented the Buddhist version by positive category too

The Jaina, however, co-ordinated the transcendental unity of intuition with the immanent diversity of the intellect, and included both in the nature of the real Both the attributes supplements each other Intellect conceives what is perceived by intuition, while intuition perceives that is conceived by the intellect Thus essentially both reveal the unity of the real The Jaina posits *the existence* of the real first, then non-existence of the 'other [89] The Buddhist posits the non-

[83] Ibid , p 59
[84] Ssr , 49
[85] Nsr , 178
[86] Ibid , 179
[87] Ibid , 180
[88] S B S , p 81
[89] It is evident from the arrangement of the seven-fold categorization of *Svadvada Logic*

existence of the 'other' first, then establishes the existence of the real by implication Thus the Jaina and the Buddhist both equally maintaining "is" and "is-not" and the "indescribability of the simultaneity" predicted a long before the mode of interpretation of Vedanta later adopted by Sankara Sankara employed the same type of dialectic as was adopted by the Jaina several centuries before He affirmed the pure existence of the *Brahman* denying its every kind of attributes from absolute point of view, which is as good as the nihil of Buddhism, also quite akin to the Jaina view of the pure existence of the real without the 'other' Passions, aversions etc, are in the view of all the three systems a transitory phase of the mundane life, which remain no more in the nature of *nirvāna* The *nirvāna* is identical with the purity of the real Nature This shows that passions, aversions, etc, are not *essentially* in the nature of the self Moreover, they are not included, says the Jaina, in the absolute nature of the *pudgala* too, for they are always relatively affirmed, absolutely they are in none Thus absolutely and essentially they *are not* at-all [90] The *nirvāna* is an absolute state of the soul, which exposes the greatest metaphysical synthesis with a land-mark of initial unity of the ontological real pervading through the diversity of *nayas* It is a symbol of *unity-in-difference* with its full logical subtlity at the plane of spiritual-spiritual, apart from the physical activities of the body

To sum up The reality is, in the Jaina system, particularized basically in two ways, the self (*jiva*) and the not-self (*ajiva*) From the mutuality of these two the mundaneness of the self is explained The basic fact of mundane life appears in the form of suffering or misery (*dukkha*) The chain of misery is determined by the *āsrava* and the *bandha* The *āsrava* and the *bandha* happen to be the causes of misery or the suffering Since the misery is not a native quality of the self, it is removable It is removed only by the check (*samvara*) of *āsrava* and the annihilation (*nirjarā*) of *bandha* The *samvara* and *nirjarā* constitue the path to tread upon in the course of getting rid of the misery The fruit (*phala*) that is begotten by treading upon the path is salvation (*moksa*) In this way there are the seven principal categories (*tattvas*) of reality They are the dynamic exposition of the self-restoring reality merging ultimately in the metaphysical unity of the Existence

[90] See A Kh to 371, p 500

GLEANINGS

There is authentic evidence to prove that it was the Phoenicians who spread the worship of Rsabha in Central Asia, Egypt and Greece He was worshipped as 'Bull God' in the features of a nude *yogi* The ancestors of Egyptians originally belonged to India The Phoenicians had extensive cultural and trade relations with India in the pre-historic days In foreign countries, Rsabha was called in different names like Reshef, Apollo, Tesheb, Ball, and the Bull God of the Mediterranean people The Phoenicians worshipped Rsabha regarded as Apollo by the Greeks Reshef has been identified as Rsabha, the son of Nabhi and Marudevi, and Nabhi has been identified with the Chaldean God Nabu and Maru Devi with Murri or Muru Risabhadeva of the Armenians was undoubtedly Rsabha, the first *Tirthankara* of the Jainas A city in Syria is known as Rashafa In Soviet Armenia was a town called Teshabani The Babylonian city of Isbekzur seems to be a corrupt form of Risabhapur Besides the Phoenicians, Accadia, Sumeria and Mesopotamia had trade and cultural relations with the Indus Valley and they carried the Rsabha cult to their lands There is much evidence to prove that maritime relations existed between Greece and India According to Greek writers, a saint of Taxila called Kolynos or Kalyanasvami accompanied Alexandar to Greece and lived at Athens for a number of years Kalyanasvami has been identified as a Jaina ascetic He committed *sallekhanā* in Athens A bronze image of Reshef (Rsabha) of the12th century B C was discovered at Alasia near Enkomi in Cyprus An ancient Greek image of Appollo resembled *Tirthankara* Rsabha

The images of Rsabha were found at Malatia, Boghaz Keui and also in the monument of Isbukjur as the chief diety of the Hittite pantheon Excavations in Soviet Armenia at Karmir-Blur near Erivan on the site of the ancient Urartian city of Teshabani have unearthed some images including one bronze statuette of Rsabha Many other relics of Rsabha have been discovered in some of the foreign countries and illustrated articles on some of them have appeared in the Indian press These countries adopted the doctrines of Jainism and also the Brahmi script The Indus Valley script, the ancient script of the Hebrews of Palestine, the ancient heiroglyphics of Egypt, the ancient Chinese script and the Sumerian script closely resembled the Brahmi script The pre-Columbian civilisation of America had its origin in India The four outstanding ancient cultures of the old European World prevalent in America, the Pueblo of the South-West, the Aztec of the Valleys and the highlands of Mexico, the Maya culture of the Yucatan Peninsula of Mexico, and the Inca culture of Peru closely resembled the cultures of ancient Egypt, Mesopotamia and the Indus Valley of India

A Jaina *Sūtra* in Chinese language was found by Prof Nakamura of the Tokyo University It proves that Jainism was prevalent among the Chinese several centuries ago It is possible to adduce authentic evidence from Indian and European annals of religion to prove that the *Arhat Dharma* was once the predominating religion of mankind in different parts of the world

—V G Nair, *Research in Religion*

Books Received

ADHIKARI, RAMCHANDRA, *Jaina Sāsaner Digdarśan* (Bengali), Pari Chand Bothra, Calcutta, 1970 Pages 52
Short exposition of the tenets of Jainism in relation to other Indian thoughts

BAID, MAN SINGH, *Ādarś Srāvak Sri Sāgarmalji Baid* (Hindi), Hanutmal Baid, Bombay, 1970 Pages 168
Life of Sagarmal Baid who died at the age of ninety

CATURVEDI, BANARASIDAS, *Ek Yug Ek Purus* (Hindi), Sasta Sahitya Mandal, New Delhi, 1969 Pages 14+270
Life of Siremal Bapna, humanitarian administrator of Indore

DASGUPTA, PREMAMAYA *Bimbisāra-Khāravela Kramānupañji o Hāti-gumphā Silālipi tathyer Jaina-vyākhyā* (Bengali) Pages 74+xxxvi
Presents new chronology of Bimbisara-Kharavela and Jaina explanation of Hathigumpha Inscription

JAIN, NIRAJ *Khājurāho-ke Jain Mandir* (Hindi), Nirmal Jain, Satna, 1967 Pages 48 Price 50 Paise
Describes the Jaina temples of Khajuraho Illustrated

NAIR V G, *Jainism and Terahpanthism*, with a Preface by Muni Rajyash Shri Adinath Jain Swetambar Temple Bangalore, 1970 Pages xxxvi+138 | 11 Price Rs 2 00

Criticises the tenets of the Jaina Svetambara Terapanth sect and its founder Acarya Bhiksu

NAIR, V G, *Research in Religion Rule and Reform*, Union of Universal Welfare, Polal, 1970 Pages 31
Gives short life sketch of Lord Rsabhanatha the first Jaina *Tirthankara*

PUTTASWAMY D, *Karkal*, (Kannad Hindi & English) Vivekabhyudaya Karyalaya, Mangalore, 1969 Pages 48 Price 60 Paise
Guide to Jaina temples of Karkal Illustrated

PUTTASWAMY, D, *Moodabidri*, (Kannad, Hindi & English) Vivekabhyudaya Karyalaya, Mangalore, 1967 Pages 10+9+8 Price Re 1 00
Guide to the Jaina temples of Moodabidri Illustrated.

BOOK REVIEW

SRI MAHAVIR JAINA VIDYALAYA GOLDEN JUBILEE VOLUME, edited by a Board of Editors and published by Hon Secretaries of the Vidyalaya from Gowalia Tank Road, Bombay 26, 1968 Part I, Pages xxiv+335+83+420 (D Crown 1/8), Price Rs 35 00 and Part II, Pages 24+224+248 (D Crown 1/8), Price Rs 15 00

As it appears, perhaps in atonement of its long indifference to cultivate things literary and scholastic, the Jaina community of India during a brief span of the past few years has produced a number of bulky volumes to honour its individuals and institutions The two parts of the Sri Mahavir Jain Vidyalaya Golden Jubilee Volume, now under review, take their place among them This volume running in all a little over 1300 pages was printed on the occasion of the completion of fifty years by the school which runs a chain of educational institutions on the West Coast under the secterian patronage of the prosperous Jaina community there Of these about 224 pages contained at the commencement of Part II are dedicated to recount the story of the steady growth of the school from its inception to date Its principal work has been in the field of education where the pursuit of a general curriculum is supplemented by spiritual training and cultural activities But no less has been its interest in the field of reproducing standard works in Jaina literature The school has already brought out a revised edition of Hemacandra's *Kāvyānuśāsana* a celebrated work in Indian poetics, and is going ahead with an ambitious project of bringing out a critical edition of the Ardhamagadhi canon with its commentaries in Prakrit and Sanskrit But it has done a little more specialisation in the production of commemoration volumes in which the present one under review was preceded in 1956 by another in honour of a Jaina Acarya Vijayavallabha Suri

Since education is an important window to the past and equips man for the future, any institution that is dedicated to this commendable role is rendering useful service, and by this criterian the school has reason to be proud of its achievement during the past half a century of its existence During this period, it has trained many that have left a mark on the life of the society and brought it within the main stream of contemporary life The Gujarati version of the life-story of the school in Part II is fairly exhaustive , but the reviewer feels that since the story is one of much wider interest, a summary of this in English, if not a verbatim rendering of the entire 224 page material into that language, would have brought it within the grasp of the wider world of academicians who do not have the equipment of the Gujarati language The suggestion may be worth keeping in view at the time of the diamond jubilee of the school a few years hence

In the educational sphere of this country linguistic diversity is fast becoming a barrier between one region and another, and at a not very distant future we Indians between one region and another may be confronted with a situation in which we understand the foreigners better than we do one another When this happens, particularly in the field of research, we may not know what people are really doing in different parts of this country On international plane, to resolve such a difficulty, important documents use English and French side by side In this country, where we have more than a dozen officially recognised regional languages, and since these are being increasingly used these days, much output, particularly in the field of research may but evoke a limited interest and may be virtually non-existent for the rest who do not have the equipment of a particular language It is time therefore we start the practice of providing in English a summary of important findings of all the research papers produced in regional languages including Hindi so that they may not get lost to the world of scholarship The observation should assume great relevance in the context of the volume currently under review where not only the history of the school but the majority of research papers on themes of Jaina cultural interest—this latter portion alone running over a little less than 600 pages—are produced in Gujarati The plea should not be misconstrued as a disparagement of a regional language which can be developed only through increasing use , the intention is to impress the necessity of bringing the outcome of research within the reach of a wider world of scholarship For this still English is an invaluable medium In this connection the reviewer cites an instance which the editor of this Journal only recently brought to his notice A couple of years back, *Sramana*, the Journal of the P V Research Institute, Varanasi, had printed an article in Hindi

on researches in Jainology currently in progress in India The Editor had preferred to put the whole thing in English in a recent issue of this Journal and he has already started receiving communication from scholars from abroad who are interested in Jainology

In terms of authors and dignitaries and works, the assortment presented in the volume has a wide coverage Among the former, we have Haribhadra, Sthulabhadra, Siddhasena, Sripala, Vastupala, Kanakakusala, Hemacandra, Yasovijaya, Megharaja, Hemaratna and others and among the latter the more important, that have been used are *Pramāṇa-mimānsā*, *Yogabindu*, *Pārasika-prakāśa*, *Vasudhārā-dhāraṇī*, *Bhagavadgītā*, *Kuvalayamālā* and *Bhagavati Sūtra* There are philosophical topics like *jñāna*, *pratyakṣa*, *sat-asat*, *ātman*, *pariṇāma*, *anekānta*, etc There are dogmatic topics too on *prāyaścitta* and *samlekhanā* Some papers are devoted to Jaina literature and philology while others deal with Jaina art, history and archaeology There are important plates, including a few in miniature paintings from early Jaina manuscripts The overall production of the volume is pleasant and praiseworthy

A review of a volume like this is easy as well as difficult It is easy because there is no single thread connecting one article with another and the reviewer is at liberty to take specific notice of the more important ones At the same time it is difficult because the contributions collected together cover a wide field, from general literature at one extreme to specialised branches like art, archaeology, grammar, rhetoric, phonetics and mathematics To review such a thing one need be a general practitioner rather than a specialist Two observations may however be pertinent, one applying to all collections of articles which are often making appearance these days and another specific to the volume under review A volume of collections to be more useful need follow a certain line of classification of articles, as has been done, for instance, in the case of the Ramakrishna Mission Publication entitled *Cultural Heritage of India* When it is absent, as it often is in all Jaina Commemoration volumes the reviewer has come across, it causes a certain amount of bewilderment to the reader This bewilderment has been increased in the case of the volume under review by the fact that the two bunches of articles in Gujarati have been set in two different parts at a distance of at least 728 pages from each other A better presentation would have been to start with history of the school in Part I, followed by all the articles in Gujarati in the same part, duly classified of course, and to include the entire material in English and Hindi in the second part

Coming to specific articles in Gujarati in Part I, the first article by Rasiklal C Parikh considers Haribhadra Suri's *Jñāna-tattva-cintana*.

Jñāna (knowledge) has been viewed as an invaluable aid to salvation in all the Indian religious attitudes, the more so in the Jaina where the liberated souls are characterised more by omniscience than anything else This is followed by another article on the notion of *pratyakṣa* as it is discussed in Hemacandra's *Pramāna-mimānsā* Pt Dalsukh Malvania has made an exhaustive discussion on *vyavahāra* and *niścaya naya* of the Agamic age The notion of *sat-asat, nitya-anitya*, etc , is important in Indian religious tradition and Pt Sukhlal Sanghvi has presented a brief and neat comparative study on this based on Haribhadra's *Anekānta-jayapatākā* Mansukhlal T Mehta's article 'Possession the Root of Crimes' should be of topical interest in view of the express antagonism to the possessor class at this time and the rise of extremist philosophy like the one propounded by Herbert Marcuse which has detected 'irrationality' in the existing system and desires its early demolition There are two articles one on poet Sripala and another on merchant prince Bastupala, both of the kingdom of Patana There is an anthology of verses from Yati Kanakakusala, a poet from Kaccha, and another, a hymn dedicated to the twentyfour *Tirthankaras* by a Gujrati poet Lavanyasamaya Though Jainism has no place for *bhaktivāda*, some *Jaina* devotees have taken their cue from their Hindu counterparts and written poems expressing devotion to the liberated souls This literature, though less known than the Vaisnava literatures of the Hindus, is pretty rich and claims many celebrated writers like Anandaghana and Cidananda On this literature in Gujrati Pannalal R Shah has made an important contribution Muni Ramanikavijay has edited a long poem entitled *Ānanda-sandhi* written in Apabhramsa by Vinaya Candra, a disciple of Ratnasimha Suri Ramanlal C Shah has written an exhaustive article on Vacaka Megharaja's *Nala-Damayanti-carita* Vijayarai K Vaidya throws light on the medieval Jaina writers of Gujarat Pt Bechardas J Doshi has written on a Persian encyclopaedia entitled *Parasika-prakasa* compiled by one Krishnadas Misra Manjulal R Mazumdar has written on folk life of Gujarat Prabhasa Sankar Teraiya's contribution deals with *dvirukta* (reproductives) in Gujarati language Of Ludwig Alsdorf's essay on *Itthiparinna*, a work on *chanda* (metre), there is a Gujarati translation by Arunodaya N Jani Narasimha L Shah writes on Jaina Mathematics and its significance Hirabahen R Pathak's long essay on *viraha* (separation of love) would be read with interest *Viraha* has been an important element in the works of many poets, dramatists and fiction-writers Muni Jinavijaya has written on Jaina poet Hemaratna's heroic poem entitled *Gorā-Vādal-Padmanī-kathā-caupāi* Muni Punyavijaya has written on the lesser known inscriptions and panegyrics of Vastupala , they have been quoted at length Sri Saraju B Doshi has contributed an illustrated article on the

ancient palm-leaf paintings obtained from Jaina *bhandāra* in the Mysore Some of these writings should be of wider interest

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Comparatively weak is the Hindi section only with nine papers Sadhvi Nirmala has written a comparative essay on *ātma-vāda* Within a narrow span she has compiled diverse Indian attitudes on *ātman* with the Jaina relegated to the end No comparison has, however, been instituted K Risabhachandra has contributed two papers, one on the spread of Jainism in different regions in the country and another on the Pauranic literature of the Jainas The Pauranic literature of the Jainas is very much posterior to that of the Hindu and is very much influenced by the latter in its style and presentation, though the theme of the two are distinctly separate The dominant theme of the Jaina Pauranic literature is the life of the *Tirthankaras* along with that of the *Cakravartis*, *Baladevas*, *Vāsudevas*, *Prativāsudevas*, etc Jinasenacarya's definition of *Purāna* as anything old is interesting and when more than one dominant personality is taken note of it becomes *Mahāpurāna* Much of the Jaina Pauranic literature is still in manuscript in the private collections and may be of interest to researchers There is an essay by Agarchand Nahata and Bhanwarlal Nahata on some unknown writings on the Kharatara *gaccha* Acaryas, and another by Kailash Chandra Shastri on Acarya Siddhasena of the Digambara order Rajaram Jain writes on the celebrated Apabhramsa poet Raidhu who flourished in Central India Bhanwarlal Nahata has written on a long scroll running 32 feet in length, of which 17 feet contain illustrative paintings and the rest provide an explanation in prose and poetry written in Sanskrit and Marwari languages The text has been provided at length The whole thing is a good specimen of workmanship Devendra Kumar Jain has provided a catalogue of Apabhramsa literature The last article is on the Jaina archaeological remains of the 'Parasnath kila' in the district of Bijnaur in U P

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The English section has some very stimulating papers In presenting the comparative stand of the Jainas and the Sankhya-Yoga School on *parināma*, Indukala M Jhaveri is confronted with the problem that if "*Jiva* and *pudgala* are fundamentally different from each other how the transformations of the one can ever be related to those of the other" The dichotomy is over-emphasized and the timeless association of the two seems to have been lost sight of Her feeling that in

Samkhya, *puruṣas* and *prakṛti* "never come in real contact" may perhaps be disputed Besides, are *prakṛti* and *pudgala* interchangable expressions? The two brief articles by Nathmal Tatia seek evaluation of two Jaina tenets in the light of the Buddhist stand and yet they raise more issues than they resolve The first article is a brief study of the Jaina *anekānta* vis-s-vis the Buddhist *madhyamā-pratipada* One wonders if the two are really comparable or if *anekānta* was developed to shelter both hedonism and asceticism, as Tatia desires us to believe, while the Buddha was carving a 'middle course' The second article considers *samlekhanā* or suspension of aliment till death which the Jaina monk and laity alike, considers a pious way of cutting the bondage of the material body But on the authority of *Tattvārthabhāsya*, Tatia gives the impression that this mode of discarding body is resorted to under condition of 'age, disease and decrepitude' when 'the life has forfeited its moral justification' He quotes at length from Buddaghosa's *Samanta-pāsādikā* to support the alleged Jaina stand While it is debatable if 'physical disability entails spiritual and moral bankruptcy', it is worth investing how many *samlekhanā* cases among the Jainas were really occasioned by a growing sense of bankruptcy and how many in the ecstacy of entering the domain of piety His reference to Gandhi's fasts in this connection is irrelevant since these were intended neither to put an end to the ailing body as with the Buddhist Buddhaghosa nor to enter into a state of salvation as with a devout Jaina but were purely self-purificatory, as he himself used to say V M Kulkarni in the course of a lengthy article strives to establish on the basis of scanty evidence the Jaina acceptance of *svabhāvavāda* (Naturalism) without objectively checking it with the Jaina notion of timelessness of the universe on the one hand and the outcome of *karma* on the other This is not to deny their inherent nature to *ajiva* items , but so far as the *jivas* are concerned in the Jaina view, they are only subject to their own acts which they may consciously determine The logical and historical significance of the Jaina philosophical tradition by K K Dixit has produced a curious and controversial thesis that on the crucial question of permanence and transcience the Jainas agree more closely with the Buddhist than withi the Nyaya-Vaisesika view His view on the historical position of Jainsm needs a little recast Padmanabha S Jaini's *Vasudhārā-dhāranī*, which is a magic formula derived from the Buddhists now in use in Gujarat by the Svetambara Jaina community in their *upasrayas* as a useful text *for the material prosperity of their lay followers* (italics provided by the reviewer) should be read with interest In its degenerate state, Buddhism had created many magic formulae which were widely used in India and the adjoining states of Tibet and Nepal. It is interestt ing to learn that while most of them could not outlive the onslaugh-

of Sankara, *Vasudhārā-dhāranī* still thrives in the abode of the Svetambara monks on the West Coast The full text is provided Gustav Roth has written a learned paper on the Prakrit word 'tai' (*tyāgī* in Sanskrit) which stands for a 'renouncer' The word however does not find place in the epithets of the Jaina *Tīrthankaras* and wherever in later Jaina literature it has been used, it stands for 'a saint like that' Its use is thus more recent, and its interpretation as 'a saviour' by savants like Atmaramji is not strictly speaking correct The word smacks of the cult of *bhakti* (devotion) and has been popular only with such Jainas as uphold the *bhakti* cult Nagin J Shah's 'Nature of Time' is a comparative study starting with the western viewpoint and ending with the Jaina, the Hindu and the Buddhist coming in between The author rejects the claim of 'Time as an independent substance', as claimed by the Jainas, and prefers to call it 'the modes of five substances' Cailette Caillat has made a scholarly study of the religious *prāyaścittas* (atonement) mostly restricting the investigation to the Svetambaras' oldest doctrine The reviewer would prefer to call them 'confessions', as frequent as possible, in vogue in the holy order, followed by some *danda* (punishment) prescribed by the senior (not necessarily Acarya) Whatever its spiritual value, it has inculcated a habit of submission and perpetuated discipline in the order The nature of punishment varies according to the intensity of the lapse from the prescription of some physical discipline to demotion in rank, even expulsion from the order in extreme case Jainism in the days of Mahavira had a living contact with the western fringe of Bengal, though the reception accorded to the last *Tīrthankara* was not always palatable The story has been recountered by historian R C Majumdar on the basis of Jaina texts He is of opinion that Jainism declined in Bengal after the 7th century A D *though on the western fringe there are still some local people, the Saraks, for instance, who are professedly Jaina* (Italics provided by reviewer) R C Sharma has written on the 'Jaina Sculptures of the Gupta age in the state Museum of Lucknow', B N Puri on 'Jainism in Mathura in the Early Centuries of the Christian Era', and Ambalal P Shah on 'Some Inscriptions and Images on Mount Satrunjaya' The *Kuvalayamālā* of Uddyotana Suri is an important Prakrit *campu* which was critically edited by A N Upadhye and published by the Bharatiya Vidya Bhavan in 1959 The work was taken note of as early as 1909 and during these fifty years a number of scholars have worked on it A N Upadhye has written a review article on their work Jayantabhatta's *Āgamadambara*, a four-act play written in the 9th century A.D throws light on 'the practical religious life of various sects in vogue' at that time in Kashmir The work is reviewed by Anantalal Thakur. On the basis of a parallelism between the ninth chapter of the *Uttarā-*

dhyayana Sūtra and the well-known story of Janaka Videhin in the *Mahābhārata*, J P Thaker has questioned the genuineness of at least three *ślokas* (34-36) in that chapter of the Jaina *Sūtra* which it is for the scholars to resolve S N Ghosal writes on 'the Non-inflected Genitive in Apabhramsa' on the basis of Hemacandra's observation in his Prakrit Grammar as examined by a number of western scholars M L Nigam has written on the 'Glimpses of Jainism through Archaeology in Uttar-Pradesh' J C Sikdar has made 'A brief Survey of Phonetics and Grammar as found in the *Bhagavati Sūtra*' Yogendra Misra seeks to establish that the Sindhudesa of Jaina literature is Tirabhukti in north Bihar Not only Sindhudesa but a good many places of Jaina interest including the sacred Pava in Bihar will change their location on proper investigation Further research in Jaina traditional geography is essential Ramesh N Jain has collected the 'Jaina and non-Jaina versions of the two popular tale of Candana-Malayagiri from Prakrit and other early literary sources' The spiritual purpose behind this popular story has been to describe the calamities that befall a man's life on account of his own past deeds and to indicate that these can be done by implicit faith in the Jaina doctrines Satya Ranjan Banerjee's paper entitled 'Fragments of the earliest Eastern Prakrit Grammarians (Sakalya, Mandavya, Kohala and Kapila)' was read at the All India Oriental Conference in 1960 There are three articles on archaeology, of which the most exhaustive and illustrated one is due to M A Dhaky on 'Some Early Jaina Temples in Western India' Its coverage includes the Mahavira Temple at Ossia, the same at Varman, at Ghanerav and at Sewadi, Parsvanath Temple at Pali and at Sadri, Adinath Temple at Nadlai and Jaina Temples at Nadol all erected between the eighth and early eleventh century in Rajasthan The author's conclusion is worth quoting "The survey reveals a curious fact that a large majority of them were sacred to *Jina* Mahavira (Tradition was that) Mahavira Himself had visited Marubhumi or Western Rajasthan There is, albeit, no support to this tradition in Jaina *Āgama* texts We are, today, indebted to this tradition, parenthetically, for the fillip it gave to the intensive art and architectural activities by the Jainas in Western India " Equally learned and illustrated is the last article entitled 'New Documents of Jaina Paintings' running over 50 pages by Moti Chandra and Umakant P Shah The coverage is for Western India and the formative period of this art was the first half of the 15th century The authors state that "the manuscript material so far available shows that there was a definite attempt to improve the quality of the drawing and colours and that a certain degree of latitude was allowed to the painters to express their ideas in their own way " In course of time this developed into a new movement in painting which spread far in northern India and influenced

not only other Jaina sects notably Digambaras but also the Vaisnavas in the production of their manuscripts The new movement was not only rich in drawing material used therein but also in new ideas and influences that were incorporated

The last section in Gujarati in Part II is entitled *lokopayogi sāhitya* or popular literature Apart from a few articles that are of interest to the students there are others which may be of wider interest, e g , one on the *triratna* another on Srimad Rajacandra's '*Darśana-prabhāvaka*' *Mokśamālā* a third on the practice of *yoga* in Jaina philosophy a further on Srimad Yaovijaya Gani's *Vijayollāsa-mahākāvya*, and so on

—K C L

Books On Jainology

BROWN, W N, *The Story of Kālaka* (Freer Gallery of Art Oriental Studies No 1), Smithsonian Institution, Washington, 1933 Pages vii+149 15 Plates

Contains Kalaka story as legend and history, miniature painting in Western India, recensions of the *Kālakācāryakathā*, anonymous version—edition and translation, Hayapadiniya Payavo version—edition and translation, version of Bhavadeva Suri, Dharmaprabha Suri edition, Sriviravakyanumatam version—edition, version of Bhadresvara's *Kathāvali*—edition and analysis, lexical notes, illustrations with index

BROWN, W N, *Descriptive and Illustrated Catalogue of Miniature Paintings of the Jaina Kalpa Sūtra* (Freer Gallery of Art Oriental Studies No 2), Smithsonian Institution, Washington, 1934 Pages iv+66 54 Plates

Contains introduction, list of illustrations, description of illustrations and index

BHATTACARYA, B C, *The Jaina Iconography* (The Punjab Oriental Series No XXVI), Motilal Banarsidass, Lahore, 1939 Pages b+4+192+x 26 Plates

Contains introduction, iconography of *Tīrthankaras Yaksa* and *Yakṣinis*, *Dikpālas Navagrahas*, *Srutadevis*, *Vidyādevis* and miscellaneous Jaina divinities Also deals with *āsanas* and *mudrās*

NABAB, SARABHAI M, *Jaina Citrakalpadruma* (Gujarati), Sarabhai Manilal Nabab, 1936 Pages 24+9+139+232 Price Rs 25 00

Collection of representative Jaina Paintings from 11th to 20th century Foreword by W N Brown Introduction by Hiranand Shastri Contains *Lekhankalā* by Muni Punyavijaya, *Prācin Citrā-nu Kala* by Rasiklal Parikh, *Paścim Bhārat-ni Madhyakālin Citrakalā* by Ravisankar M Ravan, *Gujrāt-ni Jaināśrit Citrakalā ane teno Itihās* by Sarabhai M Nabab, and a few other articles Gives description of the illustrations

RAO, S K RAMACHANDRA, *Jainism in South India*, (Oriental Research Trust Series 2), Oriental Research Trust, Madras, 1970 Pages ix+84+12+iv Price Rs 3 00

Describes the advent of Jainism in South India and the succession of early Jaina teachers Gives the history of Jainism in

Karnataka, Tamilnadu and Andhradesa with an appendix on Gommata Colossus of Sravanabelgola

MOOKERJEE, SATKARI, *The Jaina Philosophy of Non-Absolutism* (Bharati Mahavidyalaya Publications Jaina Series No 2), The Bharati Mahavidyalaya, Calcutta, 1944 Pages xxi+323 Price Rs 6 25

A critical study of *anekāntavāda*

SANGHVI SUKHLAL, *Advanced Studies in Indian Logic and Metaphysics*, Indian Studies Past and Present, Calcutta, 1961 Pages vi+122 Price Rs 12 50

English rendering of Sukhlalji's Introduction as well as the philosophical notes to the *Pramāna Mīmānsā* of Acarya Hemacandra Introduction is translated by Dr Indukala Jhaveri and the notes by Krishna Kumar Dixit Notes are selected and arranged in such a manner as could serve the purpose of an independent book on the Indian Philosophy First 27 notes pertain to the problems of logic and the last 3 to those of metaphysics Notes on logic are subdivided into 3 groups (1) those dealing with the problems of knowledge in general, (2) those dealing with the problems of perception and (3) those dealing with the problems of inference

Our Contributors

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PUSPA BOTHRA, recently admitted to the D Phil degree of Calcutta University for her thesis entitled '*Jaina Theory of Perception*'

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SUDHIN DE, belongs to State Archaeological Department, West Bengal His Catalogue of the Jaina Images as collected by the State Archaeological Department will be published shortly

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